Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

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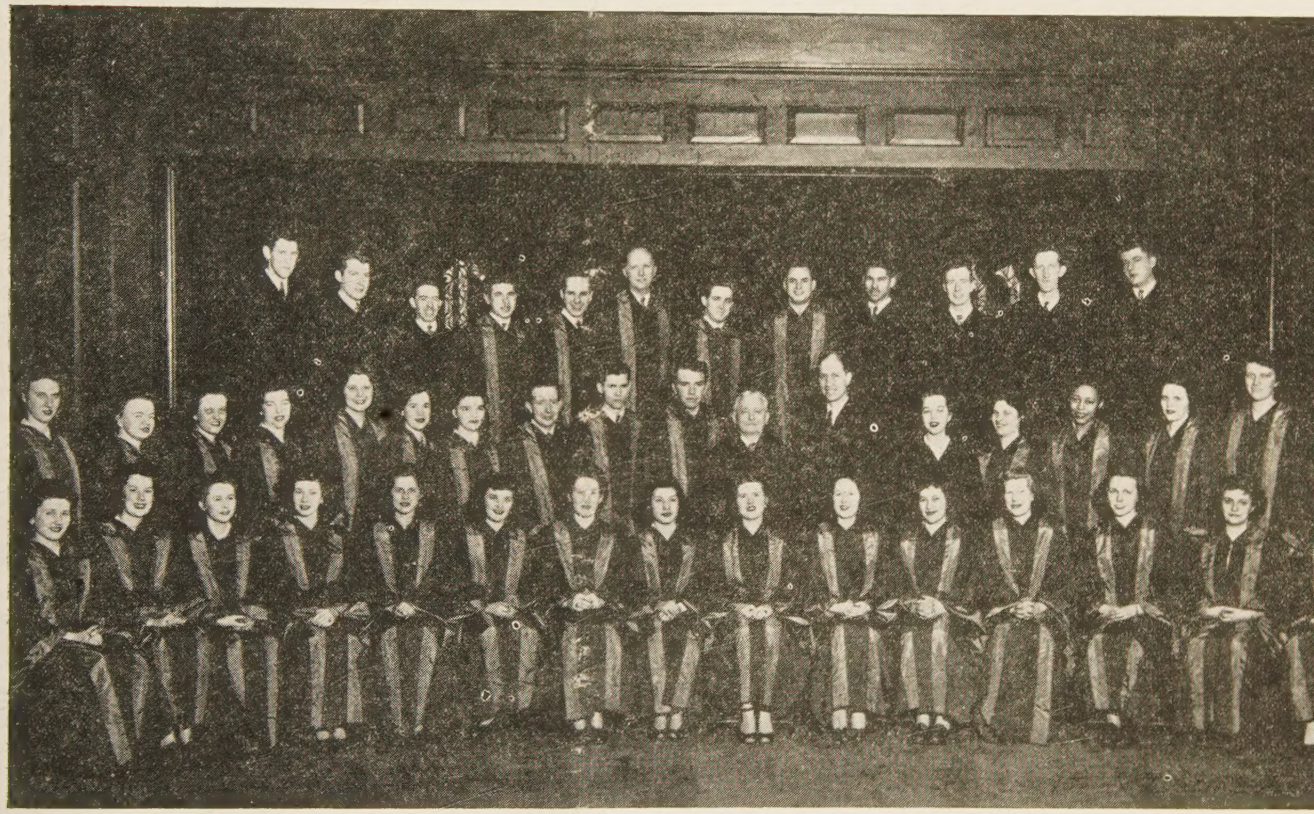

DR. H. AUGUSTINE SMITH, *Founder and Conductor*

will sing on the *Church of the Air* over the coast to coast network of the COLUMBIA BROADCASTING SYSTEM

FOUNDED 1823

READERS WRITE

Throw Away Gun Powder

"Our good friends who are terminating their subscription to ZIONS HERALD because it is too modern, are throwing away good gun powder for their own cause and beliefs.

"ZIONS HERALD does an excellent piece of work in representing divergent political, social, religious, and economic concepts within our own denomination, and at the same time carries an editorial policy which is not only progressive and liberal, but seeks to preserve those values within the Christian faith which have made it a powerful and worthy influence in every culture with which it has had contact.

"The old time religion has its enthusiasm, determination, vigor, and sincerity, but it can become narrow, dogmatic, and reactionary. Liberalism has the vision for a new world, broader applications of the Christian message, and the keys to the life abundant, but it can become too vague, saturated with deadening intellectualism, impractical, and lacking in dynamic consecration.

"Let us continue to have representation of all views in your magazine, and may the proponents of every camp learn from this splendid symposium, a toleration and a spirit of fellowship worthy of the name 'Christian'!"

Sincerely,
(Rev.) Tom Norris,
Pastor, Pleasant Grove Meth. Ch.,
Indianapolis, Ind.

Pacifism

"Before the war the big denominations of the United States climbed out on the limb of pacifism with the little 'peace' churches, the Quakers, the Jehovah Witnesses and the Mennonites. Then World War II came and ruthlessly sawed the limb of pacifism off. So the big denominations have renounced the chief tenet of pacifism—that all 'wars are a particular demonstration of sin in the world,' by which they held that a war waged by a country for the preservation of its liberty to be on exactly the same evil level with wars waged by the aggressor nations to destroy the liberties of the nations attacked.

"What will be the attitude of the big denominations with regard to the theory of pacifism after World War II? In time of peace will the big churches return to pacifism that they renounced in time of war?"

(Rev.) WILLIAM H. HARGROVE,
California, Mo.

Winchester's Racism

(Z. H. Apr. 4) "I read the article, 'Winchester charged with racism'—with interest. My husband was student assistant to Jim Robinson for two years, while at Union. Last summer, for three months, I worked with Negro children in a Harlem play school. There is probably no greater need than an opportunity for these children to get out of Harlem for a few weeks in the summer. The real estate interests of Winchester had 'nothing against the Negroes, personally,' it is said, they were just worried about real estate values! If the people of Winchester put real estate values above the value of a summer camp experience for a Negro child, they had better think twice about the sense of values implied. Real estate was built for man, not man for real estate. Probably these same people were shocked by the Harlem riots; they are in effect saying, let's build the wall around the ghetto higher. There will be worse than Harlem riots, if this vicious circle revolving around real estate values is not soon broken. I can't recall Jesus ever saying that your neighbor is the man who will keep your property value up; your neighbor is the man who is in need.

"Nor is it going to be enough to 'forget it all,' let the Negroes come, and 'prove themselves.' If the type of experiment Jim Robinson is interested in is going to work, it takes active cooperation, not passive tolerance from those involved. Probably the most ironic note in the article was the suggestion that as an alternative to an interracial camp, it be used as a war memorial. If the war has any meaning, surely it is the implied protest of America to Nazi anti-semitism. What better memorial could there be than an interracial camp; what more ludicrous one, than one built to stave off the Negroes using the land!"

EDITH FISHER HUNTER,
Boston, Mass.

World Service

"We, the Council of Secretaries, are confident you share with us a sense of profound gratitude in the response of our people to World Service while about the business of raising the $25,000,000 in the Crusade for Christ campaign. There were those who feared World Service might suffer. Now, all know that such fears were groundless.

"The Secretaries, having as one of their chief responsibilities, that of supervising the promotion of World Service giving, fully appreciate the part you, as an editor, have played with your articles, and particularly, your editorials, in this achievement. Moreover, they have assigned me the pleasant task of writing to thank you personally for that part. Furthermore, we feel sure you will be glad to continue this cooperation in the closing weeks of our fiscal year. We need an editorial from you for your constituents.

"Of course, you have had the same information we have had, but lest that information has been mislaid for the moment, here are the facts in brief:

Receipts, March, 1945	$494,168.00
Receipts, March, 1944	481,412.00
Increase	12,756.00
Receipts June 1, 1944 to March 31, 1945	3,863,220.00
Increase	10.93%
Amt. received in May, 1944	1,409,240.00

"Surely all of us who are watching this matter closely, while rejoicing at the World Service achievement for this year, recognize a danger, namely, that in a four-years' campaign, with Crusade matters in the foreground of our people's thinking, the great on-going program may be lost sight of."

R. Z. TYLER,
for the Council of Secretaries.

Sibley Hospital

"I have just seen my first copy of your good publication, and I intend to subscribe as soon as I can scrape together the $2.50. I found your magazine in the writing room of a chapel here.

"I just want to thank you, at the moment, for re-printing the editorial 'Sibley Hospital' from the *Central Christian Ad* and the accompanying 'Protest.' Ma help our church to practice the princ Christian brotherhood and justice in i life and institutions.

"You may be interested to know t writer is white, a native Southerner, active layman in my local church (in until entering the Medical Departme fall.

"Best wishes, and may God bless y

Sincerely,
ENSLEY TI
Pvt. Ira E. Tiffin, 4
Co. A, 62d Med. T
Med. Tng. Group,
Camp Crowder, Mo.

EDITOR'S NOTE:—We have been criticized by a number of Washington odists because we reprinted the editor "Letter of Protest" from *The Central tian Advocate* in our issue of Mar. 28 have repeatedly asked those who obje our use of the story, to supply the side," and in this issue we are glad t such an article under the caption Hospital," on page 270.

120,000,000 Listeners

The Boston University Choral A ciety has been invited by the Co Broadcasting Company to sing on six utive Sundays, during the Church of series, April 15, 22, 29, May 6, 13, an

Dr. H. Augustine Smith, nationally for his great *Hymnal for American* and his hundreds of appearances all o world, is the founder and conductor Choral Arts Society. Dr. Douglas minister of the General Council of gational Christian Churches, will speaker for this entire series. The of the broadcasts yet to be heard series are as follows:

April 29—"The Characteristics of Job."
May 6—"How the Church can Help
May 13—"The Great Task Facing E nomination."
May 20—"The Story of Hussein Ali."

Columbia Broadcasting Company e that 120,000,000 people will hear this wide series of broadcasts, and Me everywhere will be particularly inter this program each Sunday mornin to time differences, we suggest that o ers check local CBS stations to ascerta time the program will be heard in yo munity.

The following Boston University are members of the society:

Sopranos—Miriam Ayers, Virgini Margaret Bolton, Gale Hanson, Dor Dorothy Jackson, Dorothy King, Main, Meredith Norcross, Gloria Bronia Sielewicz, Doris Stovold, Vi more.

Altos—Elsa Bostrom, Ruth Burcke Cohen, Elaine Gambino, Antoinett nini, Esther Harrison, Janet Peckha mary Pierrel, Helen Savcheff, Deligh son, Jane Wilson.

Tenors and Basses—Harold Alp Brehm, James Braithwaite, Herbert Richard Drew, John Eldert, Alle John Grinkaitis, Arthur Honeychur ert Meikle, Donald Sanford, Paul Arnold Vinick, Caleb Wroe Wolfe.

A Congressman Speaks on Peace

LOUIS LUDLOW

quality and permanency of world peace depend ıow closely the peace settlement is made to conform Christian pattern of the fatherhood of God and the rhood of man.

ɔ conclusions, I think, are perfectly justified, namely: *t.* If the mighty forces of selfish power politics dom- the peace settlement there will be no permanent but the seeds will be sown for another world war. *ɔnd.* Only upon principles of religious faith—a rec- on of the dignity of the human being and mutual t among nations for the rights of each other—is it le to build a peace of the ages.

ɜse self-evident truths stand out as a challenge to ınd activate all of the religious forces of America. I t see how it is possible for any thinking American to bypass regard them.

of the great religious groups s country have recognized the ness of their responsibility— stants, Catholics, and Jews—by g statements on the subject. A ago the Methodist Council of ps organized the Crusade for a World Order by a series of meetings attended by over 0 people. Over 4 years ago the al Council of the Churches of in America organized its nission on a Just and Durable as a central medium for crys- ng the views and uniting the s of the Protestant Churches of ica in relation to the matter of world order. Two years ago ɔmmission issued its Six Pillars ɜace statement, which has be- almost as well known as the tic Charter.

ɜ most recent activity of the al Council of Churches was to a conference at Cleveland, at- d by some 500 Christian leaders all over the United States. This was perhaps the representative church gathering ever held in this ry and its report has attracted world-wide attention. November the archbishops and bishops of the Cath- Church in America made a statement on the coming which was received splendidly by the press of the ı, Catholic and non-Catholic alike. Other great re- s groups have issued statements from time to time. of these statements are perfectly magnificent. They ıte the intent of Christian and Jewish minds in ref- ɜ to a new world order, and that intent sets a goal ıy to be striven for by every citizen of the world ıas the interests of humanity at heart.

statements, however necessary they are in the crys- ıtion of public thought and however fine and com- able, are not self-executing. They must be imple- ɜd by unified, coordinated action, or else they will n mere expressions of collective opinion. Some practical machinery needs to be established to bring the religious forces of America into bearing in helping to shape the future peace of the world.

I think, as I believe we all do, that now is the time of all times for religious influence to make its impress in ordering the future of the world. I think, as I believe we all do, that in view of the part our country has taken in the affairs of the world, there is placed upon the religious forces of America the tremendous, almost terrifying responsibility of uniting and assuming leadership. The hour has struck. The opportunity and the responsibllity are both upon us.

This resolves the question down to one of procedure. I repeat that general statements, however fine and commendable they may be, are not self-executing. Consideration must be given to setting up the machinery to bring into bearing and action the religious forces of America on the world-peace situation.

My own belief—and I offer it for the consideration of the religious people of America—is that the following would be a wise program:

First. That there should be created a joint religious advisory council to speak in one voice, Protestant, Catholic, and Jew, for moral ethics and Christian-Judiac spiritual principles in the making of peace; each one of the principal religious organizations of the United States, national in scope, to be entitled to select one member. The council so selected shall meet at some convenient place and organize by electing a president and other necessary officers.

Second. That headquarters for this religious advisory council should be opened in the city of Washington.

Third. That the headquarters be staffed with efficient personnel with training and capacity to keep in constant touch with world trends and to supply the religious advisory council with accurate factual material at all times.

Fourth. That a small executive committee be created from among members of the religious advisory council to keep in constant touch and frequent communication with the Secretary of State in presenting the aims and aspirations of the religious forces of America in respect to the problems of the peace settlement and the future of the world.

Fifth. That the advisory council should exert its influence to have a representative of the religious forces of America sit at the peace table.

Such a set-up as is here proposed should be a practical move, I believe, to unify the forces of religion in America, wipe out all minor differences, and transform the splendid, altruistic purposes of our religious people into the machinery of action.

I have no doubt that the people of America, by vol-

★ ★ ★

Two Worlds

Edward E. Brewster

The Sun sinks red.
Behind the rocky parapet its livid hues
Foretell the coming of another night,
Filled to the brim with darksome waste and woe.

The Sun sinks. Yet that setting sun
Foretells the coming of the morn;
As after night comes day with bright newness,
To fill the earth with radiant hope again.

A world drips blood.
Humankind bleeds—the lurid harvest of selfishness and greed,
Spawned in the black dungeon
Of a world's pagan mind and heart.

O'er 'gainst that world, a Cross
Drips blood in suffering love;
To one day banish evermore the curse of war,
To cleanse the heart from sin, and bind
Mankind in peace into a holy brotherhood.

★ ★ ★

untary offerings at the churches and synagogues, would gladly contribute many times over the cost of maintaining the headquarters proposed, including the salaries of the necessary supporting staff.

If the executive committee were to be small, as I think it should be, I would recommend for its membership such outstanding leaders of religious thought and purpose as Bishop G. Bromley Oxnam, president of the Federal Council of Churches in America; Archbishop Michael J. Curley, and Rabbi Stephen Wise.

I think I can state with perfect assurance that Secretary of State Stettinius will gladly give consideration to the views of a religious advisory council in connection with the peace, provided such a council represents the principal religious organizations of the United States. I have talked to Mr. Stettinius and I know that he is sincerely consecrated to the idea of doing all he can to assist in the establishment of a new world order that will be based on the idea of the fatherhood of God and the brotherhood of man. Mr. Stettinius is a grand man who has the ability and the courage to fight magnificently for the right, as God gives him to see the right.

A Preacher Looks at World Peace

Philip L. Frick

To the tremendous question, "What chance for world peace?," there are millions of people across the face of the earth who vehemently shout, "There is no chance"! They claim to be the realists. They assert that they know life and history. They declare, "Look at human nature and the grim records of mankind. See the vast power of evil as it enthralls the world, and conquers the longing for a better humanity. See how the amazing powers of science are prostituted, as human inventive ability is turned into the manufacture of the hideous enginery of destruction. See the vicious and shrewd ability of fanatical dictators to inflame and misguide gullible peoples, crazy for conquest and loot. See the uncontrolled and diabolical ambitions of powerful nations to exploit and enslave their weaker neighbors who desire peace. See the hatreds, the prejudices, the jealousies, the arrogance, the racial conceit, the stupidity, the folly, the grim indifference, the ugly lack of compassion which rule between nations. See the hellish degeneracy of the human spirit as it revels in savagery and cruelty. See mankind even now across the face of the earth in the agony of the worst war in human history! What chance for world peace? None! None!"

So shouts the cynical pessimist. But he does not have the final word! Because God is, and because in His moral purposes for mankind He does not permit evil and wickedness to exist without His opposition,—do the moral optimists have unfailing hope.

Have you a philosophy of history that includes God? Then you must recognize that God disciplines us out of our savageries by all the bitter consequences of war. By calamities, our sorrows, our anguish, our tragic de tions, our irreplaceable losses, God teaches us the grim of our sins, and the glorious blessedness of justice goodwill. Mankind slowly but surely learns! It le from its follies, its failures, its anguish, its mysterious ever-present longing for a better world. It finally r learn God's will and must rejoice in obedience to Hi

In the midst of this devastating war, what do we th about it? We at last see it in all of its horror and trag and insanity. Our irrefutable verdict against it is that is the climax destroyer. It is the supreme contradict It negates our priceless institutions. It ruthlessly dest our noblest organizations. It brutally ruins cathed hospitals, colleges, industries, homes, fields. It threa to destroy all noble civilization!

Consequently war stands condemned before the int gence and the conscience of aspiring mankind. There in this day of crisis, more people hate war, more inst tions and organizations are arrayed against it, a ho determination to uproot it exists in all lovers of mank than ever in the history of humanity.

Families hate it when fathers and sons are in the structive battlefront, and haunting anxiety depresses home-circle. Schools and colleges hate war! What c war do to the prized young people? It smites them hideous death or leaves their bodies mutilated and th spirits handicapped. Civilized statesmen hate war! T painfully recognize how war destroys the complica machinery that regulates cooperation and interdepende It breeds insoluble problems regarding food and she and education and taxes and raw terials. It spawns bewilderment, ch despair. Mankind needs peace, oth wise it perishes. The Church hates w Religion builds character and devel strength of personality against all s ishness and hard-heartedness. It claims Christ's eternal law of broth hood. It teaches justice, compassi sacrifice. But war violates every s tity. It denies God! It despises m War lets loose Hell on earth. God m hate it! At last man is beginning hate it! A sacred conviction gripped civilized mankind. War m be uprooted! Not without highest son do our wisest leaders declare, "*must destroy war, or war will dest us!*"

Mark the new signs of hope. A y ago, our Congress, contrary to our tional traditions, voted overwhelmin to endorse some international mo ment to foster peace. Several mor ago, the tremendous Dumbarton O Conference gave to the world its c lenging "Proposals," and requested t all peace-loving nations study th clarify them, amend them so that some later action a permanent con ence could create some organization deliberate over all international com cations, with police power to con aggressor nations, and with judi power to arbitrate in all questi likely to lead to war.

Signs of hope multiply! Some we

"Somewhere in Poland" the photographer came upon this barefooted mother and her baby, wrapped in an old curtain to keep warm. Millions are worse clad in war-devastated lands abroad. You can help save them from sickness and death by giving serviceable used clothing, shoes, and bedding to the United National Clothing Collection.

in Cleveland, under the auspices of the powerful eral Council of Churches of Christ, 481 delegates de- rated over the vast problems facing mankind, and gave to America their "eight peace-proposals," on basis of allegiance to the general conclusions of Dum- on Oaks. In various significant parleys among Cath- , Jews, and Protestant denominational groups, far- hing declarations have been heralded, indicating that implementing of the peace, as well as the winning of war, is the all-important purpose for America and the ed Nations. Great leaders like Vandenburg and sen have bravely declared their allegiance to world- nization. The significant Yalta Conference between in, Roosevelt and Churchill, has been held to find e foundations for world cooperation. Eager hearts ywhere are praying that out of the San Francisco Con- nce, despite all national egotisms and ambitions and imate claims, there shall be created such new and determinations as shall bind mankind together in a eme effort at organized collaboration. There is burn- in the hearts of men of goodwill the steady purpose ive world-peace a chance to demonstrate what justice compassion and wisdom can do for our smitten and owing and frustrated mankind.

ow can these age-long hopes, these sacred longings a righteous world order be satisfied? *Only by obedi- to Christ!* Not by accident is it that, while the San ncisco Conference is in session, there will be gleaming and night from one of the hills overlooking the city, lluminated *Cross!* Christ is the answer to the world's l, the world's longing.

Church Editors in Philadelphia

authorized by vote of the convention, this report was made ohn van Schaick, Jr., for the 200 papers of the Associated ch Press.

essed by the O.D.T., the Weather Bureau and a good l, the Associated Church Press held its annual confer- in Philadelphia, April 3-5. The outgoing officers, have served for two terms and who, therefore, were gible for reelection, presented a program of unusual est and variety. These officers were Bernard J. Mul- Reformed Church of North America, president; an R. Melhorn, United Lutheran, vice-president; and E. Marvin, Methodist, secretary.

the opening session Tuesday night, which was the al dinner, Dr. Mulder presided most happily. After ty-five years' service, Dr. Melhorn is retiring as editor e *Lutheran,* which is published in Philadelphia. In- cing Dr. Melhorn as the man responsible for all the arrangements, Dr. Mulder spoke feelingly of his re- ent and presented him with a book autographed by resent. Dr. Melhorn, who is a famous wit, then spoke Laying Down the Pen." He quoted Dr. James R. long editor of the *Christian Advocate,* who upon his ment declared that he was not being retired but just eaded."

. Melhorn declared that a survey of all church papers e United States revealed at least ten million readers, hat the papers represented in the Associated Church had one million readers. He quoted the editor of Philadelphia paper with the largest evening circula- s saying that the people that the church press reached the people that he would like above all others to be eaders of his own paper. Dr. Melhorn would like to as editor, he said frankly, and he felt fully able to go on, but "youth must be served" and the younger generation must have its chance. "The ten years after the war," he said, "will be years of great advance, and the young men are the ones to lead in journalism and all other fields."

An Interesting Labor Leader

John G. Ramsay of Columbus, Ohio, public relations director for the United Steel Workers of America and a prominent C.I.O. official, made a strong presentation of the ideals of organized labor. He is an active member of a Presbyterian church and spoke from within organized religion rather than from without. He said that the men of organized labor needed the church, that many were homesick for the church, and that the labor movement ought not to be their single interest and ought not to be their one religion. He urged greater understanding of and sympathy for organized labor by ministers and churches. He asked for support of a minimum annual wage sufficient to give a feeling of security. He paid high tribute to Bishop L. O. Hartman of Boston who, as editor of Zions Herald, dared report for his paper the sessions of the C.I.O. convention, and whose story was republished and circulated by the million and made labor men realize that the church was not unmindful of injustice and suffering. When ostracized and attacked as a member of a local church and tempted to withdraw, Mr. Ramsay remembered that the church was not the church of the autocratic boss or owner, but the church of Jesus Christ.

A High-Water Mark on Wednesday

For interest manifested, for the importance of questions raised, for clear, informed public speech the sessions of Wednesday have not often been equaled.

Dr. Walter Sikes, professor of philosophy at Berea College and temporarily serving the Friends Service Committee, discussed "Editors and Peacetime Mllitary Training." In the discussion that followed, Dr. Daniel A. Poling said that he was a strong believer in peacetime training, but that he had never heard a more impartial, objective, informing contribution to the subject than that of Dr. Sikes. Dr. Sikes himself is against peacetime conscription, largely on religious grounds, but he gave succinctly the arguments on both sides.

Beginning, Dr. Sikes referred to the complexity, scope and profundity of the issues with which the religious press has to deal. He went on to say, "The failure of the religious press to give all the answers is not due to any paper shortage or lack of manpower, but because the answers are lacking." Referring to the layman who did not want great public questions considered by the churches he said: "We church folks did not raise these questions. They were raised out of the tragic experience of man in a period of world revolution."

He considered fairly the argument that a year of training would be (a) good discipline; (b) a check on physical defects; (c) a stimulus to patriotism; (d) an impulse toward democracy; and (e) a safeguard against sudden attack.

Answering the question as to the military value of peacetime training, he quoted Hanson W. Baldwin, military Analyst of the *New York Times,* who contributed to the March *Harper's* an article against the proposed peacetime training.

Dr. Sikes did not consider the arguments for postponement decisive, as such arguments would apply to all important questions, and many of them cannot be postponed.

(To be continued next week)

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San Francisco

Every churchman has his eyes on the United Nations Security Conference which opens today. How much we get from this conference depends entirely upon how much is put into it. If the will of the people is to be directed at getting nationalism—the conference will frame pious platitudes that will produce hypocracy and another war; but if the will of the people is directed at getting a true brotherhood of mankind—the conference will settle down to long and detailed work in making sure that the most minute detail is worked out for the security of *all men* everywhere.

The Christian prays for the dignity of man when he thinks of this great conference. The Christian knows that man is more important than the state or the combined power of military might. It is heartening to know that the very finest minds of the world are represented at this history-making meeting and that the very finest minds of the world are not materialistic. Former Secretary Hull, though he cannot attend the San Francisco meeting, has charged it with his recent expression of *faith*. Perhaps this is a start-point for us who watch anxiously the progress of the days ahead.

The turning point of human history might be at hand! Obviously, history can be changed—people make their own history. Let us pray that the Prince of Peace may be in all, and through all that is done at San Francisco.

Reports from the Conference

We have been able to make a special arrangement with Dr. Walter VanKirk to receive articles from him throughout the sessions of the San Francisco meeting. ZIONS HERALD is proud to be able to give this service to its readers, and we expect to have the first ser reports in next week's issue.

Assassination of President Lincoln

A stunning blow has fallen with the rapidi lightning upon the loyal people of this nation. the highest transport of joy over the success o arms and the brightening prospects of peace, w suddenly cast down, instantaneously plunged the deepest grief. Awful, paralyzing transition! telegraph has already sent the dreadful message the mournful tidings sped its way, spreading sc and gloom as it flew, throughout the stricken la *President Lincoln is Dead!* The people's Presi the honest patriotic head of the nation, by the sin's hand, had been laid low in death, and his r generous, loyal heart is cold and still. We have ne the time, nor the space, nor the heart to mak necessary reflections on this momentous event. give elsewhere the facts connected with the dee they have been authenticated thus far.

Let the loyal affections of the people now around our new President, Andrew Johnson, Providentially called to untried and stupendou sponsibilities, and already duly inaugurated.— torial, ZIONS HERALD, April 19, 1865.

The President's Address

President Truman's first address to Congress the American people was all that it should have simple and straightforward; unflinching in it mand for the unconditional surrender of our ene firm in its notice that we shall punish the war inals, "even though we must pursue them to the of the earth"; resolute in its determination to upon the destruction of war a new edifice of la peace, and strong in its faith that this can be ac plished if the nation is united in its purpose. Th dress was essentially an appeal to Congress an country for generous bipartisan support of a new ident "in one of the greatest tasks ever assigned public servant." The immediate response of mem of Congress to this appeal is heartening. We b that a similarly warm and confident response w forthcoming from the country.

The American armies are at this moment so in the heart of Germany that not even the most mistic Nazi propagandist could have hoped th some miracle a change of Presidents in the U States could have halted the complete destructi the German Army. But because we have on the side of the world another deadly enemy whicl still think that we shall ultimately tire of our or rate too high the cost of a conclusive victory well to have the new President of the United affirm in his first address to Congress that we continue to make war on every front "until no v

sistance remains"; that "we will not traffic with reakers of the peace on the terms of peace," and we "will never become a party to any plan for al victory." In these words we dedicate ourselves e complete destruction of the military power of n. "To settle for merely another temporary res- would surely jeopardize the future security of all world."

o our enemies we promise that the drawn sword not be sheathed until our armies are triumphant. ur allies we pledge close and confident collabora- both in the winning of the war and the building e peace. Mr. Truman goes to the heart of the tion when he describes "collective security" not benefit which we in our majesty and power ld confer generously upon the rest of the world as the primary factor in our own protection. "In shrinking world it is futile to seek safety behind graphical barriers." No nation is strong enough tand alone. "Hope was not enough to beat back aggressors as long as the peace-loving nations were villing to come to each other's defense. The ag- sors were beaten back only when the peace-loving ons united to defend themselves." To strengthen perfect this union forged in the fire of a great essity will be the work of the conference at San ncisco.

Ir. Truman has risen to the occasion of a great ment in history with a straightforward statement ch carries deep sincerity. His address deals with he essentials of a fateful hour. It promises noth- which is beyond achievement. It sounds a call to . We believe that the country will respond will- y and confidently to the appeal for support made his man who closes his first address to Congress the simple words: "I ask only to be a good and ful servant to my Lord and my people."—Edi- l, *The New York Times,* April 17, 1945.

Atrocity Stories

he newspapers have been full of accounts of the t horrible types of fiendish crimes committed by Axis enemies. One cannot read even a paragraph ese stories without being filled with horror. The le of the Allied Nations are showing increasing r over these situations, and it is natural to expect anger. To glibly say that we should not be angry way to settle the matter. The War Crimes Com- ion must speak up! We cannot expect the masses uman beings to allow these crimes to go unpun- l.

e Crimes Commission has been all too vague in matter. They have not given the people of the d any reason to have confidence in their work. g with hundreds of other periodicals, we urge War Crimes Commission to present to the world cific statement of what it intends to do in this important matter. The people of the occupied countries, in particular, will resort to anarchist tactics if they are not given assurances that civilization is capable of executing just punishment for the crimes that have been committed.

Running A Church

The pastor of one of the leading churches in the Troy Conference recently said that he believed that it was best to "run a church on conversation." He expressed high approval for systematic program planning, but said that his experience had proved that conversations with the people who were to operate the program were highly valuable in formulating not only enthusiasm, but also in producing techniques.

There is a solid bit of thought here! Too many standing committees become statuary! Too many people are not considered in the production of a program that is supposed to be for the people—hence, when the program is put into operation, there is wide indifference. To "run a church on conversation" is to adopt a much more human plan; it means that the needs of the people are woven into its fabric, and it means that the individual churchman becomes a steward in the real sense of the word—*he has a responsibility!*

Going even farther in this line of approach, one becomes aware of the fact that every individual churchman has his own set of personal needs . He wants the church to give him instruments that he can use in solving his problems. He knows that he should pray—*but how does he go at it?* He knows that he should love his neighbor—*but how can a person get along with some people?* He knows that he should trust in the Lord—*but how does one overcome doubts and fears?*

A church that really gets down to basic things, must be quite conversant with the things that people are facing. In proclaiming the message of peace, it must be well aware of the fact that there is a war on and that many people have personal sorrows because of it. In the long run—it is well to "run a church on conversation!"

Springfield Soda Prices

The *Springfield* (Mass.) *Daily News* of Apr. 20th reports that local soda bars make unreasonable restrictions because they realize that the high school students have no place else to go after school. One establishment is reported to have set a 10c minimum charge—sells no 5c cones, etc., and then to add insult to injury, makes the students leave the place at four o'clock.

Leaders of Springfield's business ought to welcome this situation as a chance to be of social service. We Americans have allowed ourselves to get into a rut on this matter—"let the schools take care of it"—or "let the Y. M. C. A. do it"—but "please don't bother us!"

The Church School Lesson

WILLIAM G. CHANTER

International Uniform Lesson for May 6.

THE HEBREW MONARCHY AT ITS HEIGHT.—I and II Samuel, I Kings 1-11.

I. TWO WAYS OF TEACHING THE LESSON.

1. An historical survey of the rise of the Hebrew Kingdom in the period beginning with Saul and ending with Solomon.

2. A study of Solomon's career based on the material printed in the quarterlies.

In following the first plan, the personalities of the three first kings may be described and analyzed. The disintegration of Saul's character under the strain of success; the secret of David's power in a strong sense of responsibility to Jehovah, and the terrible results of his temporary forgetfulness of that responsibility in a surrender to his lower nature; the splendor of Solomon as betraying an unwholesome confidence in external appearances and material power; the wisdom of Solomon as, after all, inadequate—all these ideas may be elaborated so as to bring out their moral and religious meaning. But in the time which is given to a teacher in a church school this could be done only in a somewhat sketchy way, and it would test the skill of the ablest teacher.

The second plan is more manageable, but it has the grave disadvantage of involving a leap from Joshua and the Judges all the way to Solomon which tends to obscure the fact that the Bible history is a connected progress, and to encourage the idea that it is a series of fragmentary episodes unlike human history as we know it, and therefore unreal and apart from life. When this plan is followed, it would be well to begin by a five minute review of the history from the time of the Judges to that of Solomon.

II. SOLOMON AS A STUDY IN A FALSE IDEA OF NATIONAL GREATNESS.

If thou wilt walk before me . . . in integrity of heart, and uprightness, to do according to all that I have commanded thee . . . then I will establish the throne of thy kingdom over Israel for ever. . . . I Kings 9:4, 5.

Here is the Bible's formula for national greatness—a firm and unwavering obedience to the divine will. To Israel had been revealed the great ideal of a holy nation, serving Jehovah as His priests among the people of the earth. In fidelity to that ideal alone could she find greatness. As her kings set themselves with all their hearts to lead their people toward the accomplishment of that God-given destiny, they would build their thrones upon the foundation of the unshakable purpose of the Eternal.

Not only Israel was given by God a great task and a great destiny. Americans looking back over the marvels of their own history are surely slow of heart and dull of mind if they do not exclaim: "What hath God wrought!" But to say that is one thing—Solomon would have been the last man to deny that the greatness of his heritage was the work of Jehovah. It is quite another thing, however, to realize that the material greatness of a nation is given to be used in the service of the national ideal which is another and a higher gift of God, and that the continuance of material prosperity depends upon fidelity to the ideal. If history teaches anything, it is that nations grow great as they are given a spiritual vision and that as they lose that vision they perish.

And the king made silver to be in Jerusalem as stones. . . . I 10:27.

But the lessons of history are not easily learned. mon showed practical wisdom in developing the res of the domain which he had inherited from his The Red Sea port of Ezion-geber was made a grea ing center and in this work the experience and skill Phoenician merchants and seamen were wisely er As a result great new wealth poured into the royal ury. But the list of Solomon's imports in I Kings does not read as though the real welfare of his was much advanced by his trading ventures. Solo wisdom was not as practical as he thought it wa was being led astray by the empty glitter of show. ment's reflection is enough to make us realize tha and silver imported in huge masses mean only prices for the necessities of life and a deeper pover those who get the smallest share of the precious But Solomon looked at the golden shields of his guard, at the gold and ivory of his throne, at the dishes from which he ate (I Kings 10:16-22) and ined that this meant national greatness. What the mon people thought of it all came to full light onl Solomon's death (I Kings 12:4).

Wherefore Jehovah said unto Solomon . . . I will surely re kingdom from thee, and will give it to thy servant. . . . I 11:11.

Solomon let slip the idea of a holy nation, and himself over to the achievement of spectacular m cence. To this he sacrificed the happiness of his su and the unity of his kingdom. For this he forfeite Bible says, the favor of a God Who looks not on ou appearances but on the heart, and is not pleased wit who think of greatness as a matter of heaped up and glittering splendor rather than as grounded in f to ideals of righteousness and service. In the desire tablish his throne by a series of alliances, Solomo mitted himself to subordinate religion to political e ency when he joined with the foreign wives who the pledges of his alliances in the abominations of heathen worship. But there are some things whic never be made a means to an end, but must alw ends in themselves. Religion is one of them, an man who makes his religion a tool for his own ad ment is a traitor to it. Solomon was betraying the given by God to Israel when he bowed down to i cement his leagues with the neighboring peoples.

Well, we in America are standing at the cross In the years ahead are we to be guided by the ide freedom under God which are our heritage, or are be ruled by the passion for things, by the desire for standard of living in terms of material comfort? A to dedicate ourselves to the attainment of a real community wherein dwell peace and freedom and eousness, or are we to lose ourselves—and our sou the scramble for profits? Can we take seriously the of history as interpreted by the Bible? It is up answer to questions like these that the destiny republic depends.

LESSON FOR MAY 13, "Factors in National Decay."

1. What was the sin of Jeroboam, the son of Nebat? II K 14:24—see also I Kings 12:25-30.
2. What are the sins denounced by Amos? Amos 6:1-6 also 2:6-8; 5:10-12; 8:4-10.
3. How did the sin of Jeroboam,, all too closely imitate his successors, make the sins denounced by Amos comp ruinous?

ethodists Served Singapore

W. W. Reid

ow that the liberation of the Malay Peninsula seems e almost complete, Methodists are interested in know- of our plans for restoration. The nature of the restora- work is clear, and the Methodists have indicated that want the work continued.

ne "iron curtain" has been dropped before the city: ne exactly knows what goes on behind curtain.

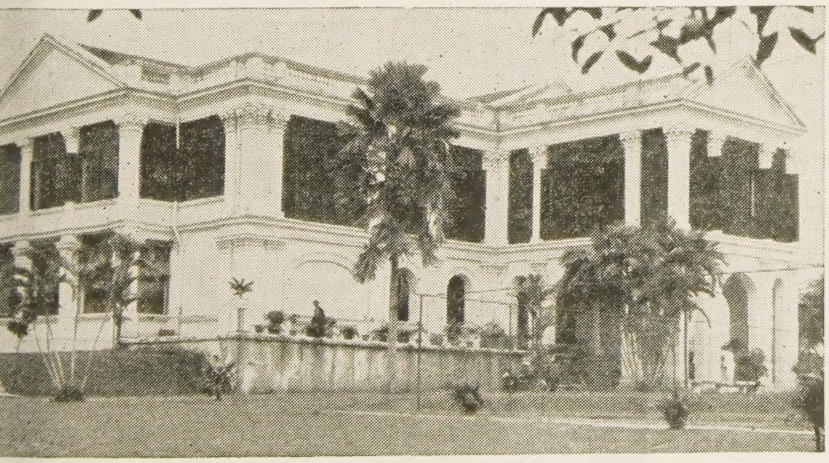
ne properties of many of the churches schools were destroyed in the invasion he area; others are occupied by the nese military for barracks and store- es. One wonders how many more be destroyed as the United Nations their way into Singapore, or how y destroyed by the Japanese before leave.

many places—though often at the cost ersonal safety—national pastors carry ervices, and Christian people meet in es or in churches. For the most part, ols are closed, especially the larger and er grades. But more serious still is general scattering of the people, the under which they live, the disruption ormal community life, the separation amilies, the physical injuries to men women and children, the draining of the food sup- and reserves, the ill-health and malnutrition that everywhere.

he same is true in practically every major community and down the Malay Peninsula—communities that , in every sense, "Methodist towns."

efore Pearl Harbor, Singapore's population was 567,000 ple, of whom more than 400,000 were Chinese.

any of the Chinese had been in Singapore and in



Oldham Hall, Famous Methodist School, Singapore

aya for several generations; they had become wealthy, built for themselves great businesses and beautiful es. Not all of them lived in shop-houses! These r generations were weaned from all that is China, not all that is Chinese. Most of them no longer used pure Chinese dialect. They spoke a "pidgin Malay" h was the language of the market, the shop, and the ting house. This was Singapore's "native tongue." It used to be known as "Baba Malay," but had more recently been dignified as "Straits Chinese." Several churches in Singapore, churches of the Methodist denomination, had services in Straits Chinese, and a Methodist hymnal had been issued in that tongue.

Of more recent immigrants from China to Singapore and elsewhere in Malaya, the Hokkien-speaking people predominated. In Singapore they were the trading and shopping classes; in the outlying sections they often also engaged in agriculture. Other groups in the order of

A Water Front Scene in Singapore

their prominence were: Cantonese, Khehs, Tie-chius and Hailams. The Cantonese engaged largely in tin-mining and in rubber planting, though many of them were also in business in Singapore.

But, if Singapore "belonged" to the Chinese, it was equally true to say that it belonged to the Methodists. The work of the Methodist Church in Singapore was principally among the Chinese. It was the Methodist Church that so largely Christianized the Chinese in Singapore. There were Methodist preachers and large Methodist congregations, using not only the "Straits Chinese" tongue, but the Hokkien, the Foochow, the Hinghwa, the Hokka, and the Cantonese dialects. And there were also Methodist pastors and congregations using English, Malay and Tamil.

When Methodism began its ministry in Singapore, it organized schools at least as early as it organized churches. These schools changed in character through the years; they are being government-aided and government-controlled, and they lead to Cambridge and London examinations. But they were still missionary!

The result was that the Anglo-Chinese schools in Singapore and throughout Malaya, and the other schools under the mission, were producing Christian young men and young women. It was largely the products of these Anglo-Chinese schools in Malaya that were filling the Methodist churches of Singapore.

The rebuilding of Methodism in Singapore will be a major undertaking of the *Crusade for Christ.*

Costs for this tremendous work cannot yet be anticipated—but the Methodists will serve again!

PERSONS

Bishop G. Bromley Oxnam, resident in the New York Area, announces the appointment of the Rev. Albert D. Parker as superintendent of the Glens Falls district of the Troy Conference. Dr. Parker has been minister of the First Methodist Church, Albany, N. Y., since 1940. The appointment involves a three-cornered exchange, effective May 15th. The Rev. Frank Bevan of Glens Falls, whom Dr. Parker will succeed, is assigned to the pastorate of the Saratoga Springs (N. Y.) Methodist Church. The Rev. Norman Moss, now pastor at Saratoga Springs, will succeed Dr. Parker at First Church, Albany.

Officers for the year 1945-46 for the Methodist Ministers' Forum of New York City were elected as follows: The Rev. Paul A. Callender, Hasbrouck Heights, N. J., president; the Rev. L. A. Hunsley, Brooklyn, N. Y., program chairman; and the Rev. Luther W. King, New York City, secretary-treasurer.

The Rev. Fred B. Newell, president of the Federation of Churches of Greater New York, and executive secretary of the New York City Society of The Methodist Church, presided at a memorial service, Apr. 15th, for the late President Roosevelt, held at Fifth Avenue Presbyterian Church. The pastor, the Rev. Dr. John Sutherland Bonnell, was the speaker. Two thousand people were in attendance.

Miss Virginia Hubley, who after 17 years of service as a deaconess at Christ Church, N. Y., left last January to become the head of the Methodist Home for the Aged in Danbury, Conn., was guest of honor at a reception and tea at Christ Church on Apr. 8th.

The funeral service of the Rev. Joseph Vasey whose death was announced in last week's HERALD, was held Sunday, Apr. 15th, in the Tabernacle Methodist Church, Olneyville, R. I., where he had been the pastor for the past five years. The service was in charge of the district superintendent, the Rev. Leonard C. Harris, assisted by the Rev. E. E. Story, superintendent of the Norwich District, and the Rev. S. A. Livingstone, pastor of Washington Park Church, Providence, R. I. Favorite hymns of the deceased pastor were sung by the church choir A delegation of thirty clergy representing the New England Southern Conference, and the city ministerial union, was in attendance. The bearers were comprised of the following official members of the parish, Arthur Connor, Reginald W. Hobson, Walter G. Knott, Percy W. Ranger, Walter H. Vick, and George R. Williamson. Burial was in Highland Memorial Park, Johnston, R. I.

Helen Kirkbride Strait, daughter of the Rev. and Mrs. Archiver J. Strait, was married to Lieut. Charles E. Parker, U.S.N.R., on Apr. 14th, at the College Avenue Methodist Church, Somerville, Mass., where her father is pastor.

Two sons of the Rev. Elbert M. Conover, director of the International Bureau of Architecture, N. Y. C., and a member of the New Jersey Conference, have been decorated. Ensign Paul H. Conover received the Order of the Purple Heart having been wounded while under bombardment in a harbor in Europe. He commands the Navy crew on a freighter. Pfc. Theodore Conover was awarded the Purple Heart and cluster and combat medal and three bronze stars. He has been wounded three times, the last time during the attack on Cologne when two bullets pierced his left shoulder and a third broke his left arm. He is now recovering in a hospital in England.

The Board of Education of the New England Conference announces the election of Miss Edith M. Jordan of Springfield to the position of executive secretary of the Board, and director of religious education for the conference. She will take up her full time duties June 1, but will meet with the executive committee of the Board for the outlining of the main program of the year before assuming her new office.

Miss Jordan grew up in Somerville, Mass., graduating from the Somerville High School. She was a member of the First Methodist

Church of that city, and an active leader in church school and young people's work before she dedicated her life to full-time Christian service.

Following several years of secretarial experience in Boston, she entered the New England Deaconess Training School, which later became affiliated with Boston University. She received the degree of Bachelor of Religious Education from Boston University in 1928. Previous to the completion of the work for her degree Miss Jordan was a member of the administrative staff of the School of Religious Education, and secretary to the late Dean Walter S. Athearn. She is well acquainted with New England Methodism, having worked in the offices of the Editor of ZIONS HERALD, and in the Methodist Centenary Office.

Her experience in local church work covers eight years as Director of Christian Education at the Morrow Memorial Church in Maplewood, N. J., and six years at Elm Park Church, Scranton, Pa. For the past two years she has been Minister of Education at Trinity Methodist Church in Springfield, Mass.

Miss Jordan has had wide experience as a teacher in community training schools of religion, a leader in youth camps and institutes, and as a director of vacation church schools in Massachusetts, New Jersey, and Pennsylvania.

In 1935 she received from New York University the degree of Master of Arts, with a major in religious education. She has pursued additional graduate courses at Boston University and Union Theological Se She was co-author with Dr. John E. C ton, of the book "Learning to Live for C a course in preparation for church mem ship, published by the Methodist Publi House.

Mr. and Mrs. Albert E. Brown of 26 view Road, Lynnfield, Mass., celebrated 50th wedding anniversary on Saturday Apr. 7th, at the Community Church, They were married March 30, 1895. Fr Foster, best man at the wedding which place in Montville, Me., at the farm home of the groom, was present to he ceive the guests, as also was Mrs. Foster. Rev. Elmore Brown, pastor of the munity Methodist Church at East Sa Mass., oldest son of the couple, presided master of ceremonies at the occasion. ings were extended to the couple by the Burton B. Smith, pastor of the Boston Methodist Church of Lynn, Mass., whe Browns are official members. Lt. Co Harold Hickey, U. S. Army Chaplains, mer pastor of the Browns, also br greetings.

The Rev. John F. Oliveira, a meml the New England Southern Confe serving Portuguese-speaking churches, h turned to his home in Plymouth, Mass. a leave of absence of nearly three years with the U. S. War Service, Office of C ship, in New York City. Upon his c ure Mr. Oliveira was presented with oration from the department in recog of faithful services rendered.

The Rev. Hubert Rex Johnson, brot Mrs. Joseph M. Shepler, of Townsend, died in Washington, D. C., on Apr. 14t had been pastor and pastor-emeritus Chevy Chase (Md.) Presbyterian C since 1909. His earlier life was spent i ern Ohio and western Pennsylvania as lege instructor and pastor.

Bishop Arthur Frederick Wesley, of Aires, Argentina, arrived in the United on Apr. 16th, and is now on a speakin of Methodist churches in the interest o American goodwill and cooperation. H be addressed in care of the Board of M and Church Extension, 150 Fifth A New York 11, New York.

Dr. Earl E. Harper, director of the of Fine Arts and the Iowa Memorial at the State University of Iowa, an member of the New England Conf represented the Methodist people preacher in a series of union serv Galesburg, Ill. Mr. Harper will deliv Baccalaureate sermon for Iowa Wesley lege, May 27th.

Three new Methodist missionaries America to India, and one returnin from furlough spent in America, safely in India on Apr. 12th, accord information received by the Board sions. The Rev. Henry M. Emerso has been a missionary in the Centra inces since 1928, has returned there a be assigned to general missionary s both evangelistic and educational—at pur as a center. The new missiona the Rev. Donald E. Rugh, of Vineland who joins the staff of the Ingraham T Institute in Ghaziabad; Arthur Wesle ard, of Huntington, Ind., who will head of the physical education dep at Lucknow Christian College; and t

t D. McFarland, of Southington, Conn., will carry on religious work among ican troops in Lucknow and vicinity.

SHINGTON, D. C. (RNS)—President S. Truman was described as a "truly ous man" by Dr. Frederick Brown s, pastor of the Foundry Methodist h, Washington, D. C., and Chaplain U. S. Senate. Dr. Harris was the first man to make an official call on the lent since he assumed office. "He sees the need of a moral and spiritual nce in the shaping of the new world must come from the present holo-" Dr. Harris said.

EVENTS

e first group of liberated Methodist mis-ies arrived on an American transport n Francisco from Manila, P. I., on Sun-Apr. 8th, it has been announced by the l of Missions and Church Extension. groups are en route to America and pected shortly. Those arriving on Apr. ere: the Rev. Bliss W. Billings, of Den-Col.; the Rev. and Mrs. Herbert J. Riley, their son and daughter, Herbert and or, of Los Angeles, Cal.; and Joseph Charles Moore, sons of the Rev. and Joseph W. Moore, of University Place, aska. All were reported in good phys-condition. They may be addressed in of the Division of Foreign Missions, l of Missions, 150 Fifth Avenue, New 11, N. Y.

ree Swedish Y.M.C.A. secretaries now g this country in the interests of inter-nal goodwill were guests of the Young e's Vesper Hour at Broadway Temple-ington Heights Church, N. Y. C., on ay, Apr. 8th. In Sweden they had im-nt responsibility in the care of interned ican and British fliers.

W YORK (RNS)—Postponement of legis-action on postwar conscription was by the executive committee of the odist Federation of Social Service in a tion adopted at its quarterly meeting The federation's executive committee voted to concur with the Methodist cil of Bishops in stressing the "decisive tance of widespread people's partici-in the process of studying, support-nd seeking improvements in the Dum-Oaks proposals. We enthusiastically end the international unity manifested lta and urge that it be broadened by ling all other peace loving democratic s," the resolution added. "America play a responsible and cooperative role other nations in the world organization decided upon at San Francisco."

dham Church in the Bronx, N. Y., has ted to the Rev. John M. Pearson, a e fluorescent desk lamp in commemora-f his completion of his term as district ntendent of the New York District of ew York Conference this spring. The on was the fourth quarterly confer-which was marked by a vote not too ntly recorded in Methodist annals,—an ion to the pastor, the Rev. G. Franklin r, to return for the 22nd year. The Easter offering to be reported in 21 $605, was announced.

Men's Club of the First Methodist h, Tulsa, Okla., organized recently, has over one hundred members. The group is proving to be a vital factor in the total program of the church. Charles Kothe, Tulsa attorney and president of the Oklahoma Junior Chamber of Commerce, will deliver the address at the next meeting scheduled for May 7th. Lt. Col. Leo H. Towers will preside as toastmaster. The Rev. John H. Crowe is pastor of the church.

The Deaconess Aid Society of New England, Inc., will hold its annual Mite Box Opening and Hospital Gift Day on Tuesday, May 1st, at 2 p.m., in the ladies' parlor of the Copley Church, Boston. The Executive Board will meet at 1.30 p.m. Dr. William R. Leslie, pastor of St. Mark's Methodist Church, Brookline, will lead the devotional period.

SAN ANTONIO, TEX. (RNS)—A course on Inter-American relations has been inaugurated in leadership training schools sponsored by Texas Methodists. Directed at problems growing out of the heavy Mexican population in this border state, particularly in southwest Texas, the course is being taught by Miss Pauline R. Kibbe, a Methodist, executive secretary of the Good Neighbor Commission of Texas.

Crusade News

Methodist Crusade Christ

St. Luke's Church and Lake Shore Park Church, both located in Lynn, Mass., have raised their Crusade quotas of $1153 and $561 respectively. The quarterly conference of the Peabody, Mass., church has underwritten the Crusade quota of $765 assigned to that church, and the Beverly, Mass., church has guaranteed its quota of $777. The Medford Hillside, Mass., church has also guaranteed its quota of $1318.

Payne Memorial Church, Pennsboro, W. Va., reported 165 in the church school on Mar. 4th—an increase over last year of more than fifty per cent. The pastor, the Rev. Ralph Richards, says, "Our people are working harder, going to church better and giving more than ever before. We have caught the spirit of the Crusade and it has brought a sense of dedication to our people." Commenting on this fine report, the Rev. John L. Wolfe, the district superintendent, says: "That is what is taking place in many churches in the Parkersburg District."

With Worcester District (Dr. Francis D. Taylor, superintendent) exceeding its quota of $53,443 by $119, the New England Conference is now over the top; the amount pledged totaling $253,370 as against an objective of $252,424.

In the New Hampshire Conference, the Northern District has oversubscribed its quota by $115, reporting total pledges of $33,324 on a goal of $33,209. The Rev. Richard Kellogg is the district superintendent.

"Chestnut Street Church, Portland, Me., will meet its allotment," reports the pastor, the Rev. Fred W. Knickrehm. The objective for that church is $3715.

The official board of First Church, Lynn, Mass., has accepted the quota of $2105 which that church was asked to raise for the Crusade.

CHURCHES THAT HAVE OVERSUBSCRIBED THEIR CRUSADE QUOTAS

(Additional)

Pittsburg, N. H.	$215	$220
Canaan, Vt.	240	232
Athens, Me.	150	155
Skowhegan, Me.	745	746

With Our Writers

LOUIS LUDLOW, Washington, D. C.; Congressman from Indiana.

EDWARD E. BREWSTER, Coolidge, Ariz.; chaplain, U. S. Army.

PHILIP L. FRICK, Williamstown, Mass.; minister, First Methodist Church.

JOHN VAN SCHAICK, JR., Boston, Mass.; editor of *The Christian Leader*.

W. W. REID, New York City; Board of Missions and Church Extension of The Methodist Church.

AUBREY BURNS, Dallas, Tex.; poet.

CALEB E. QUEEN, Washington, D. C.; superintendent of the Alexandria District, Washington Conference.

Crusade Victory

CHICAGO, ILL. — Bishop J Ralph Magee (left) prepares to run the victory banner up the flag pole atop the Chicago Temple where he has his office. He has been the leader of the nation's Methodists in raising a $25,000,000 fund for postwar relief and reconstruction. It has just been oversubscribed by more than $1,000,000 The Bishop believes this is the largest sum ever raised by any church for a comparable purpose. Assisting him is Dr J Manning Potts, who came from Roanoke, Va., to become associate director of "The Crusade for Christ." In the background is part of the world's highest church spire.

Autobiography of a Plain Preacher

Raymond H. Huse

CHAPTER III—CAREFUL BUILDERS

"Please may Alice and I sit together and study our geography lesson?" To my timid request the teacher smilingly assented. She knew all our time would not be given to looking up cities and rivers on the map, but she liked to make us happy and there was no board of regents to insist that we cover a certain amount of ground in a certain given time. We really had something special to consider and discuss.

Something had come into Alice's life the summer before. She went to camp-meeting with a group from our church and there, under the wholesome influence of a good Christian woman, gave her life to Jesus Christ—eagerly, sincerely, and everlastingly. With her new joy came a desire to help others find what she had found.

The Sunday before the geography conversation I had found in a Sunday school paper, published by David C. Cook, the plan for an organization for children called—"Careful Builders." There was a pledge in which we promised not to drink or smoke or swear or lie. We eliminated the negative, but we also accentuated the positive, for we promised to pray every day and ask the Christ to help us keep our pledge.

I remember well when one of our number, who came from a home where God's name was not honored, made a slip into easy profanity. With sincere penitence she sobbed her confession and we, her schoolmates, met to pray with her.

Our organization, planned behind the big geography at first took in just our schoolmates, then it began to spread.

Enter now once more the ubiquitous preacher with the tall silk hat. I do not know how he knew of our "Careful Builders Band," but he talked it over with my mother and said—"Have you not heard about the Epworth League they are organizing in all the churches?" Yes, we had heard of it. We were intelligent Methodists. We had read ZIONS HERALD, but we thought it was for older youth than our group. However, the good minister cut all the red tape and made an Epworth League of us. We met Sunday afternoons in the old school house. Our attendance increased and it ceased to be a children's meeting and became a great neighborhood gathering. I have seen ninety people wedged into the little school house, while horses hitched to railings and fences testified that people had come from miles away. Brother Shaw was in his element, and shouts and songs arrested the attention of passers-by who stopped to listen.

Among those who gave glowing testimonies was Alice's father. I have told his story in my book—"Be of Good Comfort," but it belongs here also. Jonas Laskey was a broad shouldered man with a red beard and twinkling blue eyes. He was everybody's friend when he was sober, but chained to the intoxicating cup. His faithful little wife resolved to keep all her children in the ways of sobriety and succeeded. Not one of them ever tasted intoxicating liquor.

We had an evangelist come to our town. He was a crude preacher, but had a passion for souls. He went out into the highways and hedges to compel them to come in. One day he came across Jonas building a stone wall. He called out "Hi, Jonas," and Jonas responded to his greeting. He said, "We are having revival meetings over at the church, will you come over tonight?" "Yes, I'll be there," Jonas replied. We did not really expect him, as he sometimes prevaricated in the interest of courtesy.

"Will you give your heart to God when you come?" said the evangelist—"Yes I will," was the answer. Here again we doubted if he would keep his word, but that night he came, and when the invitation was given, made his way to the altar. With strong crying and tears he sought and found deliverance. He never tasted intoxicants again. Of course the doubters said—"He will not hold out," and some said "wait until Rochester fair comes and Jonas will come home drunk." We almost hoped he would not go to the fair, but everybody in our neighborhood went—it was the one chance the deacons had to get the thrill of the circus and keep their ecclesiastical standing. Jonas went with them. His old pals heard he had gone and that night gathered at the railroad station to meet him upon his return. They had been to the fair the day before and knew what could be gotten there. They expected Jonas would come home in an intoxicated condition and they would all celebr gether. When the train arrived, Jor peared, straight, sober and steady. Tl saw that group of old pals waiting fo in the shadows—a humorous look can his twinkling blue eyes. He took off and said—"How do you do, gentlemen up to date," and went home to his wi family.

I saw him the last summer that he He was walking with two crutches, b face was aglow and he said—"How do do, Brother Raymond, I am all right for these legs, but I expect to get a ne in the kingdom of God, and when want you to preach my funeral sermo

In less than three months the sur came! I shall never forget that fun the old farm house on the hill. The was full of people and overflowed in yard. They had learned to love and Jonas for the glorious fight he had and the victory he had won. He sl fore me as peacefully as slept Bayard when Longfellow wrote of him—"D lay among his books, the peace of Go on his looks." The choir showed fine c ment and instead of singing subdued they sang in triumphant tones—

"Land ahead, its fruits are wavi
Over fields of fadeless green.
Drop the anchor, furl the sail,
I am safe within the vail."

The text I chose for the occasion w glorious words of Paul—"I have fou good fight, I have finished my course, kept the faith."

Whenever doubts come, like dark over the horizon in these materialisti I think of Jonas and the other hor saints who testified for Christ in t branch schoolhouse, and thank God an courage!

NEW RENEWAL POLICY

For a number of years ZIONS HERALD has been quite lenient in its practice of continuing subscriptions beyond the renewal date. This we have done for the convenience of subscribers who could not make prompt payment. Due to our paper limitations, we are now forced to ask that all subscriptions be paid in advance as is the practice with most magazines and newspapers. This will enable us to place the growing number of new subscribers on our lists promptly and will make it possible for us to publish an enlarged edition of the HERALD at frequent intervals.

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Giver of All Good Gift

Aubrey Burns

The God who made the tenderness of
Made also winter's cold and summer
He sends the hail and drouth along wi
And loves the weeds and thorns as m
wheat.

The God who gave us life and form
flesh,
Whose vigil prompts our every pul
breath—
Can we not trust Him in the ultimat
To give no less in the dark gift of d

ps Oxnam and Sherrill London Enthronement

ORK, APRIL 20—Two official repre- of the American churches, Bishop nley Oxnam of New York, and Henry Knox Sherrill of Boston, at- he enthronement of the Rt. Rev. Francis Fisher as Archbishop of ry last night, it was announced here

ceremonies, Bishop Sherrill repre- e Protestant Episcopal Church and ding Bishop, the Rt. Rev. Henry rge Tucker; and Bishop Oxnam ed the Federal Council of the of Christ in America. This is the me that American churches not of ican family have been invited to be ed at an enthronement at Canter- e previous occasion was in connec- the enthronement of Dr. William in April, 1943.

Oxnam and Bishop Sherrill left the States on Apr. 14th, and before re- are to make extended visits to the and servicemen overseas as repre- of the General Commission on nd Navy Chaplains. With the ap- f the Secretary of War and the Sec- the Navy, Bishop Sherrill, who is f the Episcopal Diocese of Massa- and vice-chairman of the General ion, will cover the European theatre tions, and Bishop Oxnam, resident f the New York Area of the Meth- urch and President of the Federal of Churches, will go to the Mediter- heatre.

also announced that the Rev. Dr. Barrow Pugh of Philadelphia, chair- the General Commission and chief officer of the Presbyterian Church U.S.A. will go on a similar mission haplains in the South Pacific area the spring. All other theatres of receive visits from representatives operating churches during the year, rther disclosed.

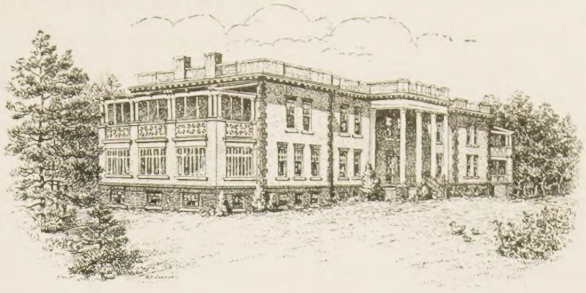
urpose of the extensive visitations of ergymen will be to convey to the chaplains the assurances of the co- and support of the home churches, observe religious conditions in our orces. Upon their return these rep- ves will report on the work of the for the spiritual and moral welfare n uniform.

General Commission on Army and haplains, under whose auspices the made, unites the activities of the t churches in behalf of the men in ed forces. The visits are also spon- the Federal Council of Churches he Service Men's Christian League.

f the chaplains in Italy where Bishop will visit is his son Philip, who was the Purple Heart for wounds re- the landing at the Anzio beach- nother son is an infantry officer in s now invading Germany.

Sherrill, as chairman of the Army vy Commission of the Episcopal is at present engaged in a campaign 000 to support the work of the chap- that communion. He is also the who has been assigned responsibility sight for the group of American churches in Europe including those Geneva, Rome, and Dresden.

ter visit of Dr. Pugh to the South Pacific will be similar to that made by him to the European, North African, and China-Burma-India Theatres of Operations in 1943. Dr. Pugh was a chaplain with the 28th Division during World War One, and participated in several of the major offensives in France. For twenty years he was the chaplain of the 111th Infantry of the Pennsylvania National Guard.



The New England Deaconess Association

cordially invites you, with friends, to the

Mothers' Day Open House

at the Home for Aged Methodist Women

Nine Acre Road, Concord, Massachusetts

on Saturday afternoon, May 12, 1945, at two o'clock

Fancy articles, made by members of the Home, will be on sale.

As this is a Mothers' Day observance for these aged women who have no other home, what could be more fitting than a generous contribution for the support of this Home or for its endowment fund? Why not make your contribution or bequest in the name of your Mother or as a memorial to her?

Executive Office
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SAM T. EMERY, Pres. L. M. HOLLINGSWORTH, Treas.

Getting A Kick out of Life

William L. Stidger

NOW IT CAN BE TOLD

We did not talk much about the late President Roosevelt's paralysis while he was living; and yet his victory over that terrifying affliction is an epic of courage and endurance, which will be an inspiration to thousands of American boys who come back from the war with handicapping afflictions such as he overcame. Mrs. Roosevelt once said to me: "We never talk about his affliction. We treat him exactly as if he were like other men. That is what he wants."

Winston Churchill said of this, "President Roosevelt's physical affliction lay heavily upon him. It was a marvel that he bore up under it through all the many years of tumult and storm. Not one man in 10,000,000, stricken and crippled as he was, would have attempted to have plunged into a life of physical and mental exertion and of hard, ceaseless political controversy."

Churchill was right: "President Roosevelt's physical affliction lay heavily upon him." I have a hitherto unpublished story to prove that Churchill was right.

Several years ago, in springtime, when the apple trees were in full bloom, the President asked to be driven out from Washington to a beautiful apple orchard which he remembered vividly from the day when he was an under secretary of the Navy. He wanted to see that orchard in bloom again. He was driven out to that farm and stopped the White House car in front of the home of the man who owned it. The man came down to the car, greeted the President, and invited him in to have a cup of tea. The President said: "No, I didn't bring my braces and can't walk."

"I'll have my men carry you in, Mr. President."

And that was exactly what they did. Then they seated the President in a great chair on the front porch, where he could feast his weary eyes on that vast acreage of blossoms. He had a wistful look in his eyes. Then, suddenly, the owner said: "I shall never forget the last time you were here, when you were in the Navy, and we walked through that orchard ——." The President had a hurt look in his eyes.

"I'm sorry! I shouldn't have mentioned that."

"No," replied the President, "that's all right. I was thinking of it myself; and, my friend, I want you to know that I would give all the honor and glory that has come to me, between then and now, to be able to walk under those blossoming trees as we did that spring morning."

The Homemaker's Corner

Mrs. Harry A. Burnham

A Fair Exchange

A gentlewoman who is "getting along" is living in an apartment where there are no cooking arrangements. A young friend of hers lives in a suburban town with a husband and three small children.

One day the older woman said to her friend, "Let me take home some of those socks and torn trousers. I love to mend."

Of course the young mother was delighted, but felt that the arrangement should not be a one-sided one. Both were Yankees, and so a "swap" was soon planned. Home-made cakes, pies and jellies pay for the family mending.

A college graduate lives in a comfortable home in the country. She has many modern conveniences and enjoys using her electric washing machine and ironer. One of her neighbors in the summer is a professor of French literature. Laundry work is swapped for French lessons, to the complete satisfaction of both parties.

Another woman with a good voice, but no money for vocal lessons, pays for these by sewing for the musician's family.

Garden flowers, braided and hooked rugs, knitted or crocheted afghans have paid the rent for many women.

Money is not the only medium of exchange, nor the only source of satisfaction. A talent which is expressed by a perfect layer cake or a delicious pie is good value in the world of poetry and music.

What have you to swap?

Newly Appointed Methodist Chaplains

(During the month of November)

ARMY OF THE UNITED STATES

Lee Branham, Jr., Lawrenceville, Ga.
Ray Patterson Hargraves, Loudon, Tenn.
John Gerald Hipp, Bennettsvill, S. C.
George Harlan Needham, Randleman, N. C.
Brooks Patten, Louisburg, N. C.
Fred Dittes Shandorf, Plankinton, S. C.
Kermit Escus White, Oak Hill, Va.

UNITED STATES NAVAL RESERVE

Soren Henry Fiane Andresen, Friendship, N. Y.
Lloyd William Barnard, Decatur, Ill.
Lee Walter Davidson, Jr., Pampa, Tex.
Joseph Claude Evans, McCormick, S. C.
Ernest Myron Fowler,, East-Greenbush, N. Y.
Jackson David Hunter, Madison, N. J.
James William Matthews, Jr., Bilcher, Neb.
Herrick Alfred Smith, East Aurora, N. Y.
Joseph Harold Wagner, Jackson, Mo.

PROMOTIONS

First Lieutenant to Captain—Leon Martorano (N. J.), Willard William Grant (Ohio), Allen Lamar Cooper (Central Tex.), Thomas Sargent Farr (Tenn.), William C. Stackhouse (S. C.), Ernest N. Mattison (N. C.).

Captain to Major—Wilber Kenneth son (C. N. Y.), William Elliott (N. Eng.), Arthur Owen Hoppe (George Wilber Baker (Ia.-Des Moines ver Harmon Kelly (Ill.), Foster Best (N. Y. East).

UNITED STATES NAVY

(During Month of October)

The following Reserve Chaplains we pointed Acting Chaplains U. S. Navy permanent rank of *Lieutenant (j.g.)*- W. Hammons (Little Rock), Charles C tung (Rock River), Earl D. Sneary (Algernon M. Oliver (Miss.), Robert K son (Ky.).

Promoted to temporary rank of *C ChC, USN*—Henry G. Gatlin (S. W.

Promoted to temporary rank of *mander, ChC, USN*—Roy E. Bishop Roland W. Faulk (La.), Martell H. T ell (N. Miss.).

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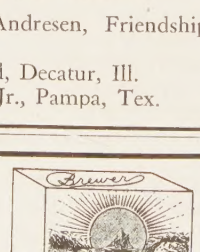

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HARVARD-EPWORTH SUMMER PULPIT

Again Harvard-Epworth Church, Cambridge, will offer to the communit of the best summer preaching programs in New England.

The schedule of preachers is at follows:

July 15—DR. HENRY HITT CRANE, Central Methodist Church, Detroit, Michigan
July 22—REV. HAROLD C. CASE, Elm Park Methodist Church, Scranton, Pennsylvania
July 29—DR. EARL H. FURGESON, Harvard-Epworth Methodist Church, Cambridge, M
August 5—DR. EDWIN P. BOOTH, Professor of New Testament Literature and Inte tion, Boston University, School of Theology
August 12—DR. MARK DEPP, Christ Methodist Church, Pittsburgh, Pennsylvania
August 19—REV. HARRY N. HOLMES, Secretary World Alliance for International Frie through Churches, New York City
August 26—REV. GARFIELD MORGAN, Central Congregational Church, Lynn, Mass.
September 2—BISHOP EDWIN HOLT HUGHES, Bishop Methodist Church, Retired Washington, D. C.

Prayer for San Francisco Conference

Bishop Lewis O. Hartman

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

We thank Thee for the confidence we have that Thou art in the midst of the turmoil and confusion of this sad world. We praise Thee for our belief that, though unseen, Thou art nevertheless guiding the destinies of mankind.

We approach Thy throne of grace in this tragic hour with faith and humility, with open minds and expectant hearts, seeking only the revelation of Thy will for us.

We acknowledge our sins, and our transgressions are ever before us. Forgive us all that is past, we pray Thee, and impart unto us anew the inspiration and strength of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy holy Name forever.

Bless, we implore Thee, the representatives of the nations who are soon to meet for the purpose of pioneering a path to permanent peace and establishing good will throughout the world. Give these delegates great purity of heart and singleness of purpose. Endow them with patience and wisdom. Keep them constantly in Thy love and care as they deliberate upon the momentous problems which they are called upon to face.

Heavenly Father, the eyes of the world, full of yearning hope, are turned toward San Francisco. May suffering and sorrowing humanity not be disappointed in the outcome of the conference, and may Thy kingdom come and Thy will be done throughout the earth.

We ask it all for Christ's sake. Amen.

Sibley Hospital

"In reply to a hoax on Sibley Hos wish to submit the following:

"The whole story about Sibley H refusing admission to a Negro girl in labor is a mischievous, if not, a ma hoax, conjured up by a Washington W This fabrication of yellow journalism not deserve the dignity of a reply an treated with silent contempt by the H authorities and others interested who investigation, found out the facts. I do the same but for a letter addres 'Bishops and Leaders of The Me Church' (Central Jurisdiction), and lated to give credence without first gating the story. The letter, accompan a circular picture of the hospital, was result of an investigation by any men these who signed it, but simply a rep what was in the newspaper. It was ted by the leader in the last meeting a the matter was considered, that this been done. Only unsuccessful telepho had been made. Being unable to get quiry made in the matter, I took myself to make one, and here is found:

"I had no difficulty in reaching the authorities. The whole affair was de related in the paper, and the follow count was given as being the facts case:

"The girl could not have been away from the hospital because she reach there before she was confin

her way there but got no nearer than k below and on the other side of the before her pains became so acute that ld not reach the hospital. The girl as with her at the time, ran to the for assistance. A nurse on night duty hospital and went to see what could e for the girl. They found the child There was no ambulance at the hos- ut one was phoned for immediately. were no stretchers or orderlies to re- he woman until the ambulance came, was not more than ten or twenty s. Meanwhile wraps and blankets were the woman from the hospital.

proof of the accuracy of this story I ate that it is a matter of record that women have had emergency deliv- f babies in this hospital more than The same would have been done for l if she had reached there. Why not? t would not have been anything new sual. Sibley Hospital, in its emergency nent, gave treatment to 3965 colored s in 1944.

e story is further discredited in that it was sub-zero weather, when as a mat- fact, it was thirty above. This answers in question at issue, but there is purely evous propaganda in the letter which not go unchallenged. To say that the Episcopal hospital does not practice discrimination is to make a false statement. There are 18 or 20 hospitals in Washington. All of them have out-patients' clinics. Some of them do not have wards and beds for colored patients. All of those who do, with the single exception of Freedmen's, have separate wards for colored. If this is not discrimination, I don't know what it is.

"This whole affair, which was hastily done without due consideration or even casual investigation, is grossly misleading, is an injustice to our church, is embarrassing to us and our friends, and it aids and abets our enemies.

"I made this investigation voluntarily, after I could not persuade the committee whose names were on the letter to do so, though they were not all present, and some of them do not know their names were on the letter. I did so in the interest of justice and fair play for our church and its institutions.

"On Mar. 26th, I visited the home of the girl-mother and talked with her in the presence of two other ministers who went there with me. She said that she did not reach the hospital at all. She was about a half block distance away, in the block below and on the other side of the street, when the child was born. It is less than three city blocks from the door of the hospital to the home of the girl. Therefore, it is evident that the girl was near delivery before she left home to go to the hospital. However, her sister who left the house with her, ran to the hospital to get assistance, when she saw that her sister could go no farther. The girl mother said that the nurse came in a little while and did what she could for her. She also said that the ambulance came in a little while. These are her exact words. You can see how this disproves the time element as well as the main point in the charges made by the paper, that the girl was turned away from the hospital, was neglected and allowed to bear her child on the street; the motive being prejudice on the part of the hospital policy. I have no hesitancy in saying that the facts will not support the claim before any impartial committee. The girl made no complaint of her treatment, but said to us that the paper was wrong in several particulars."

Caleb E. Queen,
Washington, D. C.

EVEN SOME AMERICANS
IAVEN'T DISCOVERED AMERICA YET

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cellaneous Advertisements

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MPLE HALL, 35 Temple St., Boston, sponsored by the First Methodist ch. A good place for moderate-income e to live or spend a vacation in the of Boston. Girls and women cared for ear around. Families in the summer. s $3 per week and up. Kitchen priv- . For information, write the matron, Ruth Taylor.

LDING CHAIRS—Brand-new steel g chairs. Full upholstered seat and fitting back. Rubber feet. Send for e. Redington Co., Department 55, ton 2, Pa.

Religious Book Week

MAY 6–13

National Conference of Christians and Jews

Religious Book Week, an annual nationwide observance, sponsored by the National Conference of Christians and Jews, begins May 6th. The purpose of this Week, the dates of which include the anniversary of the burning of the books in Berlin, May 10, 1933, is to stimulate the reading of books with a spiritual background by the men, women and children of this country and to create a wider understanding and cooperation among the various racial and religious groups of our American democracy.

A list of 200 books, selected for this observance by 20 prominent representatives of Protestant, Catholic and Jewish faiths, and drawn from such fields as fiction, history, biography, poetry, and human relations, will be available for free distribution in libraries and book stores during the Week, and also by writing to the office of the National Conference of Christians and Jews, 73 Tremont Street, Boston 8, Mass.

BUILDING FOR THE FUTURE

...TODAY

Boston University is undertaking to raise $1,000,000 for the construction of a building on the new campus fronting the Charles River to house its College of Liberal Arts.

The present College of Liberal Arts building, affectionately known as "688", is now outmoded and outgrown. It has reached the peak of its capacity.

A new building will make liberal arts education available to hundreds of additional deserving men and women including many returned veterans, and will inspire them to go forward to greater achievements in research, industry, theology, teaching, medicine, law, and every form of human endeavor.

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